

Extended Response Rubric Grades 6 – 7

2	<p>The student response:</p> <ul style="list-style-type: none"> • Demonstrates a limited understanding of some of the knowledge and skills related to the development of societies and civilizations, but the explanation lacks depth and detail and the analysis lacks focus and clarity. • Demonstrates a partial understanding of the content strand(s)—geography, culture, society, economics, politics, and Tennessee connection—referenced in the question. • Demonstrates a partial understanding of the historical period referenced in the question. • Addresses few aspects of the question. • Cites little evidence from the stimulus (or stimuli) to support the response. • May arrive at an acceptable conclusion, but the response might be incomplete, contain content errors, or misuse social studies terminology. 	<p>The student response:</p> <ul style="list-style-type: none"> • Focuses on topics or makes claims partially related to the question. • Introduces the topic or claim, but with limited clarity. • Develops the topic or claim with some inadequate support of facts, definitions, details, quotations, or other information and examples. • Describes some of the relationships among ideas and concepts. • Misuses social studies terminology. • Establishes an objective tone, but introduces some unsupported conjectures. • Provides a conclusion with little support for the information or explanation presented. • Produces some information inappropriate for the task, purpose, or audience. • May contain errors in grammar and mechanics that partially detract from overall comprehensibility.
1	<p>The student response:</p> <ul style="list-style-type: none"> • Demonstrates little to no understanding of the knowledge and skills related to the development of societies and civilizations. • Demonstrates little or no understanding of the content strand(s)—geography, culture, society, economics, politics, and Tennessee connection—referenced in the question. • Demonstrates little or no understanding of the historical period referenced in the question. • May address some of the elements of the question, but the conclusions are inadequate or inaccurate. • May contain many content errors, flaws in reasoning, or misuse social studies terminology. 	<p>The student response:</p> <ul style="list-style-type: none"> • Focuses on topics or makes claims unrelated to the question. • Fails to introduce the topic or claim or introduction lacks clarity. • Develops the topic or claim with little or no support of facts, definitions, details, quotations, or other information and examples. • Fails to describe relationships among ideas and concepts. • Misuses social studies terminology. • Fails to establish and maintain an objective tone, introducing opinions and unsupported conjectures. • Fails to provide a conclusion that contains support for the information or explanation presented. • Produces information inappropriate for the task, purpose, or audience. • Contain errors in grammar and mechanics that detract from overall comprehensibility.

Achievement Social Studies Grade 6 Extended Response Exemplar

Exemplar

The Jewish Diaspora had several causes. A civil war among Jewish groups and the destruction of Jerusalem and the Jewish Temple by the Romans started the migrations. Many Jews revolted against their harsh treatment by the Romans, but their revolt was unsuccessful, and the Jews that survived were sold into slavery and dispersed from Palestine and Jerusalem to countries in Africa and Europe. This had a tremendous impact upon the Jews. Jerusalem was the center of Judea, their home for over a millennium. The scattering of the Jews that resulted from the Diaspora forced the Jews to find a means by which to define themselves and their faith beyond the physical location of their historical origins.

Jewish leaders like Jochanan ben Zakkai realized that Judaism was not bound up with the Temple; "to perish with it." They adapted their faith so it was no longer centered on the Temple and thus could be practiced anywhere. The Jews still had "the word of God." So their leaders determined that since the Temple was gone, "the Law should take its place." Judaism changed from a religion centered on sacrifice led by the priests of the Temple to one based on the study of the law, or Torah, under the guidance of scholars, known as rabbis.

Their leaders also realized that with the destruction of the Temple, new centers would need to be established. Babylon and Palestine became new centers of rabbinical authority. Teachers and schools emerged that became centers of knowledge. Men devoted their lives to the work of preserving the Jewish faith. The Torah and the study of the Jewish law assured the continuation of the Jews and Judaism for the "coming generations." The result was a religion that had a worldwide impact.

SHORT ANSWER

1. The map and excerpt below relate to the Diaspora of the Jews after the destruction of the second temple in Jerusalem in 70 A.D.

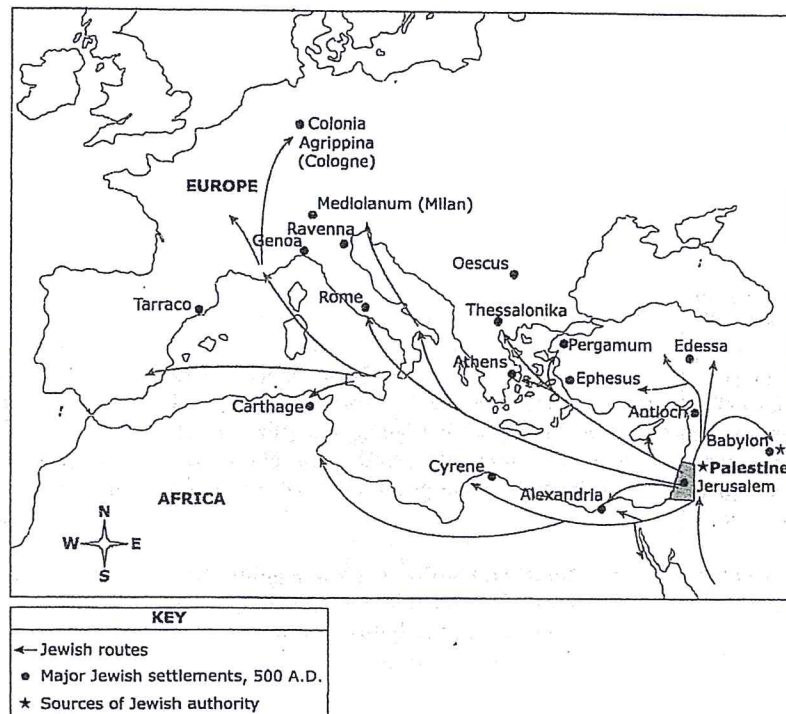
Explain the effects of the Jewish Diaspora on Judaism and the Jews.

*What caused the Diaspora?

*What steps did Jewish leaders take to assure that Judaism survived the Diaspora?

*What were the results of those effects?

*Use evidence from the information below and your knowledge of the history of the ancient Middle East to support your answer.



In the year 70 of the present era saw the capital city of Jerusalem a smoking ruin, the Temple a heap of ashes. Those Jews who had not laid down their lives for their country in the unequal struggle with the mighty armies of Rome, lived to be the victims of an unhappier fate ... The once beautiful country of Judea lay desolate, almost without inhabitants. Now the conquerors divided it into lots to be sold to the highest bidder or to be given as the spoil of war to the Roman soldiers.

Throughout the world the Jews were in despair. The great Jewish communities in Syria and Persia, in Egypt and in Babylon, the Jews in Rome and Europe generally, who, until now, had turned reverently for instruction and guidance to Jerusalem, to the Temple, were overwhelmed with grief ... Nation [and] Temple ... gone, what was to become of the Jews and Judaism?

There were at this critical period men who had the foresight to see, above the raging storm that swept their time ... who had the devoted courage to give their lives to the consecrated work of carrying the Word of God to coming generations.

Formost among these was Jochanan ben Zakkai...

...He realized that Judaism was not bound up with the Temple, to perish with it. He taught the people that, although the service of sacrifice was at an end with the fall of the Temple, the service of love, the practice of deeds of loving-kindness, would take the place of the burnt offerings. Was it not written, "Mercy I desire, not sacrifice?" The word of God they still had -- they would always have.

...Thus did Jochanan ben Zakkai share the vision of the prophets of a Judaism that should be world-religion, not inseparably associated with any one place, however sacred, but spread freely over the whole earth. Comforted and inspired by him, the people faced the future more hopefully. The Temple gone, he showed them that the Law should take its place.

... The fall of the temple made inevitable many new adjustments, many modifications of old, time-honored laws.... In this way Jochanan and his associates...became the acknowledged spiritual leaders of the Jews throughout the world, who willingly followed their decisions. And in this way, scattered though they were, the Jews of the world were united in thought and feeling.

---- Adele Bildersee, *Jewish Post-Biblical History Through Great Personalities*, 1918

Source: Public Domain

ANS:
See example

PTS: 1